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**MILLENNIAL STAR**

# the **MILLENNIAL STAR**

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# EDITORIAL

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## Every member a missionary

**“WE** should like every member in Great Britain and in the European Missions to feel that he or she is a missionary upon whom devolves the responsibility of using his influence to bring into the Church some person before December 31st, 1953. The membership thereby will be doubled. Next year, every year, will be the same and soon we shall have thousands in the Church who will be permitted to enter into the temple of the Most High and perform the ordinances for which that house will be erected. **That is your duty, brethren and sisters.”**

These are the words in which President David O. McKay charged every Latter-day Saint with a specific duty. The occasion was the presidents' address on the occasion of dedicating the temple site New Chapel in Surrey, on August 10th, 1953. Note that there is a continuing assignment for this year and next year and every year.

As the member undertakes his assignment to perform this duty, let him start by memorising;

“Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word, yea, the power of God unto the convincing of men.”

District presidents and missionaries stand ready to share with every member the knowledge and experience they have gained through the use of the systematic plans for teaching the Gospel. Already study classes are regularly being held. Member missionaries are always welcome to attend these classes. Full time missionaries will gladly coach and train you in gaining mastery of the essential elements of the “case for the restored Gospel.”

A well organised and amply supported knowledge of the scriptures and the historic facts which comprise our case for the restoration of the word of the Lord should be the standard equipment of every Latter-day Saint.

Having this knowledge is a condition precedent to experiencing the rest of the promise given by the Lord in the quotation above.

When you have obtained the word, your tongue will be loosed and, according to your desire and your need, “you shall have my spirit and my word, yea, the power of God unto the convincing of men.”

There is no more glorious experience than this.

The “Millennial Star” will continue to offer in each issue plans of study to help the member missionary gain the requisite knowledge to give him power to speak as one having authority “unto the convincing of men.”

Everyone who is ready to enter upon this assignment is asked to apply at once to his district president for guidance, training, material and help in getting started and functioning effectively as a member missionary.

**President Albert Hamer Reiser**



# HOME STUDY COURSE

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## Civilisation and culture flourished in the beginning

NOVEMBER, 1953

### References:

High civilisation in time of Adam.  
Moses 6:4-6.

Ancient America land of culture.  
Ether 10:22-28.

### Civilisations Come and Go:

There is the Moral of all human tales;  
'Tis but the same rehearsal of the past.  
First Freedom, and then Glory—when  
that fails,  
Wealth, vice, corruption—barbarism at  
last.  
And History, with all her volumes vast,  
Hath but one page.—Byron.

### Discussion:

Culture and ignorance have run in parallel directions at the same time.

We have been informed that history is the narrative of what civilised man has done, and that it cannot go back of written records. Some writers on ancient history say that prehistoric man dwelt in caves, under overhanging cliffs, and other places of shelter which nature could afford as protection from wind, rain, and the ravages of wild animals stronger than man. His weapon was a branch of a tree which served as a club or spear. His club was oftentimes reinforced by a stone or tusk. Later he learned to use hard stone or flint, which could be chipped or sharpened by friction and fastened to his club with thongs from the skins of animals. This was in the age of stone before he discovered metals.

This poor savage, these same writers are careful to instruct us, lived several hundred thousand years ago. Just how long ago they do not know; but a slight

matter of two or three hundred thousand years makes such a little difference anyway! He had no written language and the words he used were limited to a few monosyllables or grunts. In course of time, along with other attainments which came gradually, he learned to communicate with his fellows by means of a few crude signs and drawings cut in clay or soft stone. This was the beginning of communication by writing. As time passed, his means of expression were improved, and signs were made to represent sounds of the human voice.

The dawn of history, so these theorists say, came when writers learned to make their records permanent by baking their tablets made of clay, or carving their thoughts in stone. These great changes did not come in a day, but after many millenniums of progress, through the stone age which was followed by the age of metals, which is of comparatively recent date. Gradually man progressed, increasing in knowledge and power, until he reached the wonderful state of intelligence which he possesses today.

This is a very pretty story with just one defect—it is not true! Yet, such is the information our children are taught in our schools. Such theories should have no place in our schools in the manner in which they now appear. There has been a stone age, a copper age, and development and increase of knowledge through the centuries. But the first man did not evolve from lower forms of life, or roam over the earth hundreds of thousands of years ago as a savage, uncultured, ignorant, and

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# GAMES OF CHANCE

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**A**MONG those who often criticise the teachings of the General Authorities of the Church are card players who believe that the brethren are far behind the times in their attitude, and that "surely there can be no harm in a mere game of cards."

From the beginning the Church has opposed gambling. Card playing leads to gambling. Gambling is demoralising, and anything that is demoralising is an enemy of the soul. The enemy of the soul is an enemy to God, and therefore, the Church has no option but to oppose gambling in all its forms.

Not only do the brethren advise against the use of playing cards, and games in which those cards are used, because of their association with gambling, but also they advise against all other types of gambling.

President Brigham Young taught his people in the pioneer days, that raffles are a form of gambling, and he encouraged the Saints to avoid them. "As Latter-day Saints we cannot afford to sacrifice moral principles to financial gain."

President Lorenzo Snow, also speaking of gambling in general but raffles in particular, said, "I have often expressed my unqualified disapproval of raffling."

President Joseph F. Smith taught, Raffling is a game of chance, and hence leads to gambling. For that reason, if for no other, it should not be encouraged among the people of the Church."

President Heber J. Grant opposed the use of games of chance in all their forms. Occasionally some suggested to him that a raffle be introduced into our methods of raising funds for charitable purposes, and this he strongly opposed.

Becoming ever more popular among

certain people and in certain states is the slot machine, the "one-armed bandit." The use of these machines is gambling in one of its worst forms. Men and women have stood before these machines and lost large amounts of money which they could not afford. Seldom do they get it back.

Once in awhile a small return is obtained, enough to encourage them to spend more. But it must be remembered that the gambling casinos and palaces are not built by free donations, and neither are their operators in the business for their health. They are not philanthropic, and neither is charity their armour.

They get their money—we should say their great wealth—from the misguided persons who put their money into these games of chance.

It is often wondered about this matter of chance. Is there really much chance to it? Or is the name "one-armed bandit" more appropriate?

Games of chance, whether card playing, raffling, horse races, betting on dog races or cock fights, or whether in slot machines or in the games of the big casino, all are in one class. They are gambling devices, and as such demoralise those who take part.

When the Church stands as it does for public well being, when it stands as it does for decency, honesty, thrift, morality and virtue, can it wink at practices which everyone knows tears down these high standards?

No matter where we may be, we should maintain the standards of the Church. Forgetting the thrill and the novelty, we should comply with the teachings of the brethren.

Deseret News, September 19th.

# ELDER HENRY D. MOYLE

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**M**EMBER of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, and Chairman of the General Committee of the Church Welfare Programme. He has served in the latter capacity since 1936, and has consequently directed the voluntary production and preservation of vast quantities of food, clothing and other items by members of the Church. Since the war many tons of these materials have been shipped overseas for the relief of members in Europe.

By training Elder Moyle is an attorney, with credits from the University of Utah, the University of Chicago, Harvard University and the University of Freiberg in Saxony. Until his ordination to the Council of the Twelve in April, 1947, he was active in his profession. He is a member of the American Bar Association. He has also been a leader in western business circles, serving as president of three oil refining companies and a livestock company.

During World War II he was a member of the Executive Committee of the Petroleum Industry War Council. He is now a member of the National Petroleum Council appointed by the Secretary of the Interior. He is and for many years has been a director of the American Petroleum Institute.

He was a member of the Law School faculty at the University of Utah for over twenty-five years.

In World War I he was a captain in the twenty-first Infantry and an instructor in the officer's school at the Presidio.

Elder Moyle is a native of Salt Lake City, Utah, where he was born April 22nd, 1889, the son of James H., and Alice Dinwoodey Moyle. As a young man his father served as a missionary for the Church in North and South Carolina and Georgia. He later attained national prominence as Assistant Secretary of the Treasury during the Wilson administration, and as United States Commissioner of Customs under appointment from Franklin D. Roosevelt.

## LINE OF AUTHORITY

HENRY D. MOYLE was ordained an Apostle April 10th, 1947, by George Albert Smith.

GEORGE ALBERT SMITH was ordained an Apostle October 8th, 1903, by Joseph F. Smith.

JOSEPH F. SMITH was ordained an Apostle July 1st, 1866, and set apart as a member of the Quorum of the Twelve Apostles, October 8th, 1867, by Brigham Young.

BRIGHAM YOUNG was ordained an Apostle February 14th, 1835, under the hands of the three witnesses, Oliver Cowdery, David Whitmer and Martin Harris, who were blessed by the laying on of hands of the Presidency (Joseph Smith, Sidney Rigdon, and Frederick G. Williams), to choose and ordain the Twelve Apostles (D. & C. 18:37; History of the Church, Vol. 2, pp. 187-188), after which the Presidency laid their hands upon them and confirmed their blessings with ordinations (Times and Seasons, Vol. 6, p. 868).

JOSEPH SMITH and OLIVER COWDERY received the Melchizedek Priesthood in 1829 from Peter, James and John.

PETER, JAMES and JOHN were Apostles and angelic ministers of the Lord Jesus Christ chosen and ordained by Him (John 15:16).



# FRIENDSHIP

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By Henry D. Moyle of the Council of the Twelve

**W**E have all been thrilled with the marvellous, inspired, testimony of Elder Marion G. Romney. Every word that he uttered found a responsive chord in my being. And I should like to say amen to all that he said.

I have a feeling akin to the last statement which he made, concerning the necessity for us to show in our lives by our works, the faith that we have in the gospel of Jesus Christ.

If we believe as we profess, we should constitute the greatest body of friends the earth has ever known. I have been reading recently the statement of a great writer who must have had a deep insight into the subject of friendship, though his attitude toward the same may have been somewhat cynical. He said, and I am quoting from Emerson:

"The higher the style we demand of friendship, of course, the less easy to establish it with flesh and blood. We walk alone in the world. Friends such as we desire are dreams and fables. But a sublime hope cheers even the faithful heart, that elsewhere, in other regions of the universal power, souls are now acting, enduring, and daring, which can love us and which we can love. We may congratulate ourselves that the period of nonage, of follies, of blunder, and of shame, is passed in solitude, and when we are finished men, we shall grasp heroic hands in heroic hands. Only be admonished by what you already see, not to strike leagues of friendship with cheap persons where no friendship can be. Our impatience betrays us into rash and foolish alliances which no god attends. By persisting in your path, though you forfeit the little, you gain the greater."

I am conscious today that had there come into Emerson's life that which has come into yours and mine, the power of the priesthood of God, he would have had a different idea, a different conception of friendship. We have spoken

frequently during this conference of testimony of the divinity of the work in which we are engaged. We know that God lives, that Jesus is the Christ. We know that the Saviour of mankind is the only Begotten Son of the Father. I bear witness to these facts in all solemnity, and I likewise want to bear witness to the fact that there is a brotherhood of man, that just as Jesus is our Elder Brother, so are we brethren ourselves. We belong to a society in which there can be a perfect friendship. It requires of us but one thing, and that is that we keep the commandments of God. It is this fellowship, this brotherhood that makes it possible for us to magnify the priesthood of God which has been conferred upon us as men of Israel in these latter days.

I want to bear witness to you today, my brethren, that none of us can magnify our callings in the priesthood, none of us can exercise the power of the priesthood efficaciously, and none of us can have that witness come into our hearts that gives us that knowledge supreme of the existence of God and His Son Jesus Christ, unless we are true brothers, unless we belong to a society of men who love one another, and who are devoted to one another, who have confidence in one another, and who are much more apt to forgive the mistakes of one another than to criticise that which we may see amiss in our neighbour.

Emerson goes on to say in that beautiful essay of his on friendship, I love to read it, that it is difficult if not impossible for true friendship to exist between more than two people. He writes further:

"Friendship demands a religious treatment. We talk of choosing our friends, but friends are self-elected. Let me be alone to the end of the world rather than my friend should overstep

—continued on page 263

# THERE ARE THOSE WHO ARE WAITING FOR US!

---

Elder Louis S. Leatham\*

**A** QUARTER of a century has slipped by since I received my call from President Heber J. Grant and was set apart by President George Albert Smith to serve as a Mormon missionary in Great Britain.

The memories of these two eventful, formative and joyous years are without price. They were the happiest of all my life. I felt that I was going as a messenger of peace to those who were anxiously waiting to greet me. I was to be an ambassador of truth which was all that I had dreamed and hoped for.

On August 31st, 1927, just before leaving my home in Salt Lake City, I received a Father's Blessing, which was also patriarchal. In this blessing, among other things, I was told that it would be my privilege "to reach those who have never heard the testimony of God's authorised servants; they are looking with prayerful hearts for light that they may know the will of God and will readily obey." And further that I should be a "messenger of peace, carrying glad tidings to the chosen seed who await thy coming and long to hear the sound of God's message."

The realisation of these promises began soon after my arrival in Aberdeen, Scotland. I became acquainted with a

good woman by the name of Mrs. Riach who had been seeking more light. She seemed interested in my message when I first knocked at her door. Many subsequent visits were spent teaching and explaining the gospel principles to her. Then before she was quite ready for baptism, I was transferred to England. Under date of December 13th, 1928, she wrote me in part as follows:

"We all miss you very much, myself especially, as there are so many more things I would have liked to learn from you, but God has revealed to me and I truly believe in the teachings of the Church of Jesus Christ of Latter-day Saints.

"Pray for me, dear Elder Leatham, that I may be made worthy to be baptised into the Church, I feel that it is right that I should do so."

I was happy that President Wm. F. McKelvey of the Scottish District appointed me to return and perform the ordinance later when she applied for baptism. It wasn't easy, though, to find a suitable place to perform this ordinance. The City officials of Aberdeen refused to rent the public baths for this purpose and all other such conveniences were denied. However, this elderly woman was not to be deterred, she agreed to be baptised in the cold waters of the North Sea!

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## \* THE AUTHOR

Elder Leatham served as a missionary to Great Britain from 1927 to 1929, labouring the first year in Scotland, and the second in England (Sheffield District). He served as President of the Aberdeen Branch and as Clerk of the Sheffield District. He

was with the U.S. Armed Forces in the European Theatre during World War II and is now Bank Commissioner of the State of Utah and a member of the High Council of the East Riverside Stake—Salt Lake City. His son, Elder Wm. Wallace Leatham, served a mission in the Birmingham District from 1951 to 1953.



Aberdeen is just about as far north as Stockholm, Sweden, and it never gets very warm even in the summer time. On my way to the baptismal rendezvous, I stopped at the Branch Hall for secret prayer. It was a cold, windy June day in 1929, and there in seclusion I prayed for Divine assistance; that the ceremony would be performed in peace and without mishap. My prayer was answered—the wind stopped blowing, the atmosphere warmed up. I felt that the Lord had indeed mellowed the elements in response to my fervent supplication.

Present on the beach that day were the ever faithful Relief Society sisters; with them as witnesses, I took sister Margaret Whyte Riach, 67 years of age, out into the cold white-capped waters of the sea and baptised her. After confirming her a member of the Church on the sandy shore near the Bridge of Don and bestowing upon her the Holy Ghost, I was impressed to promise her that no ill would befall her as a result of this exposure. She enjoyed the best of health for years thereafter.

“God moves in mysterious ways His wonders to perform!”

Some time later while labouring in England I received another communication, a letter that will never escape my memory; one that I number among my choicest possessions.

“13 Nether Hall Road,  
Doncaster, England.  
August 7th, 1929.

(Written at Bardsea  
while on holidays)

“Elder Louis S. Leatham,  
c/o Mrs. Walker,  
Stainforth, Old Village,  
Nr. Doncaster, England.

“Dear Brother Leatham,

“I hope I may call you so. You said, if you remember, ‘I should like to know what you think of us fellows’; perhaps when I tell you, you won’t mind me addressing you so.

“I’m afraid this is going to be a difficult letter to write so I have started it out in the open, with the sea in front of me and the beautiful hills behind.

One feels nearer to spiritual things ‘far from the maddening crowd!’ I saw on a motto in a shop window once, these words:

‘With the kiss of the sun for pardon  
and the song of the birds for mirth,  
One is nearer to God in a garden  
Than anywhere else on earth.’

“I think that’s very true, don’t you?”

“Well, to begin with, I think Mormonism the most beautiful thing on earth. It is glorious beyond description. I could listen forever to its teachings and never tire. I am always hungry for more and when I go amongst the members of the Church and they talk on ordinary topics and don’t mention the Gospel, I am terribly disappointed, like a child that expected something and doesn’t get it.

“When first you came to our house, of course, we were not interested in what you were bringing, but before we had known you very long we grew to love you for your own sakes. You were different to anyone we had ever known before, there was something about you that we couldn’t define. I don’t think we shall ever forget the beautiful things you said the day you left us. We were sorry to lose you; it was just as if you took all the sunshine with you. I thought when Elders Wesley D. Amott and Lucien C. Reid followed it would be different, but we loved them too.

“Immediately after you left us, we attended the lantern slide lecture on ‘Mormonism’. I don’t know why we went, but I know we all thoroughly enjoyed it. It was something that seemed beautiful—if only one could be certain it was true. I don’t mean that I doubted it altogether. I have wanted to believe from the first, but it was so strange and new that I couldn’t really be certain. The members sang two hymns, ‘Come, Come Ye Saints’ and ‘Oh, Say what is Truth’. They are both lovely; they impressed us all very deeply, especially the first one. That was a wonderful evening altogether and made us wish to know more.

“Shortly after that we attended the Sunday night meetings. Of course, they were different to the church and

chapel services that we had been used to. They were so sweet, simple and sincere, and everyone was so friendly that one could really feel we are one huge family. I for one, love to attend. Sometimes I miss a Sunday and then I look forward eagerly to the next.

"I shall never forget April 1st (1929) when we attended the Sheffield District Conference. It was the most really happy day I have ever had in my life. I hope I shall be able to attend every conference. (President A. Wm. Lund was the speaker.)

"About this time there were two things that troubled me very much, one of them was that polygamy had been practiced. This seemed to me a horrible thing and I thought, how could this religion be so beautiful with an evil like that at the beginning of it? The other thing was that the people belonging to the Church were called Saints. It seemed to me as if one was exalting one-self very much to call himself a Saint. I had always thought those most truly religious were humble and meek.

"As I have said before, these things worried me very much; I could not get them out of my thoughts. You see I wanted to accept all your teachings, but it was as if these two things were blocking the way and keeping me back. I prayed that I might know whether this was the true Gospel or not, and spent all my spare time in studying the Scriptures. I found much in the Old Testament to confirm 'Mormonism' and at last I found in Section 132 of the Doctrine and Covenants two passages that set my doubts at rest. After that I felt quite sure—and oh, so thankful.

"Of course, I told you at Roche Abbey how the imperfections of the Saints trouble me at different times, how that I expected people who were familiar with a perfect Gospel to be perfect themselves. I have read that little 'STAR' article since then, 'The Beam' (by Widtsoe), which you referred me to. I'll try not to forget it and that the Gospel is perfect, but we are all of us human and weak. I'll try to look for the good, not the evil.

"I wish that all of them at home were actively interested, they believe and yet—I don't know how it is with them, but I feel as if I cannot, I dare not hold back, believing what I do.

"Best wishes for your happiness now and always.

"Your sincere friend and sister,  
DORIS A. AXE."

It was Saturday, August 24th, 1929, when I took this sister down into the waters of baptism at the "Tin Tabernacle," Sheffield, and baptised her. Never before, nor since, have I seen a candidate more qualified for this ordinance. Her heart was broken and her spirit contrite. As the crowning event of the day, Elder Lucian C. Reid confirmed her a member of the Church and bestowed the Holy Ghost upon her. Other members of the family subsequently were baptised.

The promises made to me in the blessing referred to, had now been fulfilled on at least these two occasions—and there were many more such events. Surely, these were those of whom I had been told by my Father, who were waiting anxiously for the truth and would readily obey. Such experiences as these strengthened my faith and gave me that joy which passeth all understanding. They made me burn within and I knew that this was indeed the work of the Lord!

During my entire ministry I found people who manifested a spirit of friendliness. C. W. Waller, librarian of Thorne, near Doncaster, after graciously placing copies of the Book of Mormon and A Rational Theology (by Widtsoe) on the shelves of the library, went on to say:

"What all the Christian Churches urgently need to realise is, I think, a greater brotherhood amongst themselves and a greater attention to evangelisation. In the latter respect we take off our hats to you and your companions who have come across the world to preach your conception of our spiritual duty."

There, also, was Mrs. Parkinson of Doncaster, who told me that her baby, whom my companion, Elder Joseph E.

Whitehead, and I had prayed for during a severe illness several months earlier, had been immediately blessed and had regained its full health and strength. She said that she now took pride in praising the "Mormons" to her neighbours at every opportunity and was sending her eight-year-old daughter to the L.D.S. Sunday School.

I met Joseph Clemow of Sheerness, Kent. He remembered Elders Edward Watkins and Geo. W. Fairbourn, L.D.S. missionaries, who some 25 years earlier at the turn of the century, had talked with him and left a lasting impression; and David Wright of Newlands, Scotland, a retired railroad official, who had recently returned from a visit to America. He spoke in praise and with great respect of his stay with the "Mormons" in Salt Lake City, and published favourable newspaper articles about the Church and its people.

But where there is light there is shadow. There were those who were opposed to us and our message, like an Englishman who, after hearing my testimony sighed with disgust and rejected me with harsh words; and a Scottish family who were afraid to let their daughter enter the room where the "Mormon Elder" was or let her even listen to our conversation. And, of course, there were also those who by physical force thought to suppress the truth. Falling in discussions they tried by violence to halt our preaching. One evening in Ardrosson, Ayrshire, Scotland my companion, Elder Kelvin A. Baldwin, was knocked off the speaker stand and threatened with violence at a street meeting we were conducting. Another day a woman near Doncaster, England, after taking my tract at the gate of her home, came running up the street after me a few minutes later and tore it up before me. Some there were who spat upon me or called me a devil and a false prophet. Then came as comfort to my soul those words spoken by the Saviour:

"Blessed are ye, when men shall revile you, and persecute you and shall say all manner of evil against you falsely, for my sake." (Matt. 5:11.)

Even among the highly educated officials of the state church, I occasionally found ignorance and violent rejection. One summer morning in a meeting at our lodging in Thorne, near Doncaster, Rev. Taylor of the Pentecostal Church denounced Mormonism, refusing to even look at our literature, after he had heard my testimony that God lives, that Jesus is the Christ the literal Son of God the Father, that Joseph Smith is and was a true prophet, and that Mormonism is the restored Gospel of the Lord Jesus Christ. He insisted in an over-bearing manner, that "God created the earth out of nothing. A Christian would not believe in pre-existence. Mr. Leatham is not a Christian," and last but not least he claimed himself to be the "only true representative of the Lord in Thorne."

When Elder Wesley D. Amott and I applied for permission to hold street meetings at Goole, England, the chairman and Mr. J. W. Pullon, clerk of the town council, refused to give us any assistance. On another occasion I offered a Rev. Dr. Patrick, of Aberdeen, a Book of Mormon for the shelves of the Ballater Library. Without taking a look at it, he declared it to be all "Bunkum."

"He that answer a matter before he heareth it is folly and a shame to him." (Prov. 18:13.)

Thus spoke Solomon in referring to such short sightedness.

How proud I felt one day while out tracting in Sheffield when—in a conversation with a local librarian and a minister of the Church of England who were deriding me about our church membership, calling them the scum of the earth—I could, with my shoulders back and looking them straight in the eyes, tell them and show them in the library books that Apostle James E. Talmage was a distinguished Fellow of the Royal Society of Edinburgh; that the name of Sister Leah D. Widtsøe, at that time our European Missions Relief Society president, could be found recorded along with other great Americans in the book "Who's Who in

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# Heyerdahl Book supports theory

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By Harold Lundstrom

**T**HOR HEYERDAHL, internationally famous explorer and author of the best seller, "Kon-Tiki," has written a new book in support of his theory that the Polynesian Islands were peopled by pre-Inca dwellers from South America rather than from Asia.

Since Heyerdahl made his now acclaimed voyage on a balsa raft and the subsequent publication of the 101-day trip, students of the Book of Mormon have had more than a casual interest in the scientific findings of Heyerdahl.

The Book of Mormon passage regarding Hagoth and his building of ships which appears in the Book of Alma, chapter 63, verse 5-7, reads:

"And it came to pass that Hagoth, he being an exceedingly curious man, therefore he went forth and built him an exceedingly large ship, on the borders of the land Bountiful, by the land Desolation, and launched it forth into the west sea, by the narrow neck which led into the land northward.

"And behold, there were many of the Nephites who did enter therein and did sail forth with much provisions, and also many women and children; and they took their course northward.

"And in the thirtieth and eighth year, this man built other ships. And the first ship did not return, and many more did enter into it; and they also took much provisions, and set out again to the land northward.

## Never Heard More

"And it came to pass that they were never heard of more. And we suppose that they were drowned in the depth of the sea. . . ."

Book of Mormon students have long been of the opinion that these followers of Hagoth, or at least many of them, drifted westward to some of the islands

of the South Pacific, and that at least some of the Polynesian races are descendants of these Book of Mormon peoples.

Thor Heyerdahl, the famed Norwegian explorer and a non-member of the Church, continues intent on proving his point in his new book that the Polynesian races had pre-Inca beginnings.

Drawing on many branches of science in his study of a people who have long defied the scientists' attempts to classify them as Asiatics, Heyerdahl has put his findings in his new book published last week, entitled "American Indians in the Pacific—The Theory Behind the Kon-Tiki Expedition." The 821-page book is published by Rand McNally & Co. of Chicago, Ill. Illustrated, the book will sell at \$15 a copy, as announced by the publisher.

"American Indians in the Pacific" was featured as the "book of the week" in the August 9th issue of "The New York Times Book Review." (This is a weekly supplement of the "New York Times," comparable in size to the "Church Section.")

The full-page review of Heyerdahl's book was written by Wendell C. Bennett, "a specialist in the field of Andean archaeology, and professor of anthropology at Yale."

## Special Permission

Specific permission has been given to the Church Section by Francis Brown, editor of the "New York Times Book Review" to quote excerpts from Dr. Bennett's copyrighted review. Some of the paragraphs of the review are as follows:

"In 1947 Thor Heyerdahl and five companions set out from the coast of Peru on a balsa log raft, constructed of materials and after patterns known

# Polynesians came from "America"

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to the pre-Columbian Indians. After 101 days of drifting with the currents they landed safely on an atoll in the Tuamotu Islands.

"This daring and dramatic journey demonstrated beyond any doubt that the pre-European inhabitants of South America could have reached Polynesia.

"The possibility is one thing, the probability another.

"In the present volume, Mr. Heyerdahl presents his arguments for the reality of such migrations. His thesis, to state it briefly, is that the earlier Polynesians came from Peru via Easter Island, and that the later migrants came from the northwest of North America, traditional home of the totem-pole Indians, via the Hawaiian Islands.

"The Polynesian islands form a great crescent in the eastern-most Pacific, from New Zealand to Easter Island to Hawaii. At the time of their discovery, these islands were occupied by a people noted for their uniformity in physical type, language and culture.

## An Earlier Population

"They cultivated breadfruit, sweet potato and taro, had domesticated pigs and chickens, but lacked ceramics, metal work and weaving. Traditionally they migrated to the islands between A.D. 1100 and 1300. However, in the islands of Eastern Polynesia there is evidence of an earlier population, different both physically and culturally, which has dated back to approximately A.D. 450.

"The origins for both of these migrations have generally been sought in the West, in the islands Micronesia, Melanesia, and Indonesia.

"Mr. Heyerdahl is the first to propose seriously that the Polynesians originated in the New World.

"To support this thesis, Mr. Heyerdahl has assembled an impressive array of evidence and arguments, covering a

vast bibliography and many fields of knowledge. He deals with the ethnography of Oceania and the Northwest Coast, geography, ocean currents, botany, archeology, physical anthropology and linguistics. No author could have equal competence in all of these fields, but the approach is commendable. . . .

## Not to be Ignored

"The quantity and quality of the materials which Mr. Heyerdahl has assembled are too great to be ignored.

"Hence forth, American contributions to the Polynesian culture will have to be considered. However, there are still serious objections to attributing total Polynesian origins to the New World. One is physical, namely how a distinctive Polynesian racial type could be derived from two basically Mongoloid Indian stocks. Mr. Heyerdahl argues at length that there was a Causcasoid strain in the early Indian populations, but the data are far from adequate.

"The second is linguistic. The Polynesian languages are noted for their simple phonetics, analytic structure and positional syntax. The languages of Peru and the Northwest Coast are phonetically complex and extremely polysynthetic in their extensive use of affixes.

"A third is archaeological. The ancient Peruvian civilisations long before A.D. 450 placed great emphasis on weaving, ceramics, metal work and domesticated maize. All of these are absent in Polynesia, although there existed suitable clays, native corn, and an intensive agricultural pattern.

"Mr. Heyerdahl has, perhaps deliberately, overstated his case. In spite of his voluminous arguments, he has not yet resolved the question of Polynesian origins, but he has at least introduced a new chapter."

Deseret News, August 29th, 1953

# CHART OF PRIMITIVE CHURCH AS ES

THE CHURCH OF CHRIST

I. NAME OF CHURCH	{ Church of Jesus Christ. See Ephesians 5: 23, 24; Acts No other name would be proper.																						
II. ORGANISATION	{ Apostles (12), Prophets, High Priests, Patriarchs, Seven or saints. Eph. 2: 19-21; 4: 8-14; I Cor. 12: 27-29. These																						
III. OFFICERS	<table border="0"> <tr> <td style="vertical-align: top;">(A) How Called</td> <td style="vertical-align: top;">{ By direct revelation or by His divinely 3:14-15.</td> </tr> <tr> <td style="vertical-align: top;">(B) How Ordained</td> <td style="vertical-align: top;">{ They were invariably ordained by the Acts 6: 5, 6; 13:1-3; Num. 27:18-32.</td> </tr> </table>	(A) How Called	{ By direct revelation or by His divinely 3:14-15.	(B) How Ordained	{ They were invariably ordained by the Acts 6: 5, 6; 13:1-3; Num. 27:18-32.																		
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IV. CHURCH REVENUE	<table border="0"> <tr> <td style="vertical-align: top;">(A) Resources</td> <td style="vertical-align: top;">{ Derived from the tithes and offerings of 3:7-10; Heb. 7:1-2; Lev. 27: 30-34; Matt</td> </tr> <tr> <td style="vertical-align: top;">(B) Disbursements</td> <td style="vertical-align: top;">{ The tithes were to be expended for the poor.</td> </tr> </table>	(A) Resources	{ Derived from the tithes and offerings of 3:7-10; Heb. 7:1-2; Lev. 27: 30-34; Matt	(B) Disbursements	{ The tithes were to be expended for the poor.																		
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# ESTABLISHED BY CHRIST

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s 4:10-12.

ties, Elders, Priests, Teachers, Deacons. All others were known as members  
se officers were to remain in the Church.

authorised servants. All were endowed with authority. Heb. 5:4; Mark

position of hands by those who had previously been ordained of God.

f saints. One tenth of total annual income to be paid to the Lord. Mal.  
. 23:23. Collections were not taken in the church.

upkeep of the Church, buildings, for building new ones, and to help the

Jesus Christ, and in the Holy Ghost (separate personalities). God is a  
image of His person. Gen. 1:26,27; Ex. 24:9-11; Heb. 1:1-4; Phil. 2: 5-8.

entance—ceasing to do evil and learning to do well; overcoming evil by  
14, 15; 6:7-12; Acts 2:38; 3:19.

n for remission of sins. To blot out all past sins. By immersion in water,  
s of God. Immersion is the only valid form. Acts 2:38; Matt. 3:13-17;  
n 3:23; Acts 19:1-6; 16:30-34.

believe and repent, and know right from wrong, consequently infants need  
:1-7, 10; 19:14.15. Baptism for the dead who heard not the gospel, was  
5; I Peter 3:18-20; 4:6; I Cor. 15:29.

ows that of water, and is performed by the laying on of hands, of those in  
he Holy Ghost. Acts 2:38-39; 19:1-7. Will lead us into all truth gives  
spirits, enables the possessor to heal sick, etc. John 14:26; Mark 16:17, 18;  
7.

r water) in remembrance of Christ. Luke 22:7-20; I Cor. 11:23-34.

example and precept. Faith without works is dead. Jas. 1:22-25; 2:14-26;

r Saviour. As long as His Church is on earth it will be guided by revelation.  
; Luke 10:32.

# The Primitive Church of Christ

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If you have studied the brief outline on the opposite side of this sheet, you will now have in mind most of the fundamental characteristics of the Gospel of Jesus Christ as it was in its completeness in the meridian of time. Study the chart and references therewith given, carefully, and see that it is entirely correct. Now sketch in your mind, or better on paper, an outline of the church which you favour, or any you are acquainted with, considering it in detail. Now compare it with this chart. What a contrast! Note the number of important points, wherein they fail to coincide. Not even their names are identical. Most Christian denominations of today bear the name of some religious reformist, or of the city or nation where they originated, while the names of others are such as will emphasise the predominant principles of their creeds. The writer of Ephesians states that as a wife is subject to her husband and takes upon herself his name, so is the church subject unto Christ and bears His name.

Next compare the chart regarding church organisations. In the one we find apostles, prophets, seventies, elders, teachers and deacons, in the other we see no apostles, no prophets, no seventies, etc., but in lieu thereof we find popes, vicars, curates, etc. Who has the right to displace the originals and introduce substitutes? Our divine Ruler only. We may rest assured that He made no such changes; for Paul informs us that "He gave some apostles and some prophets, and some evangelists, and some pastors and teachers:" and that they were to remain in the church, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4:11-13). Have we reached that perfection yet? Christendom answers, "no." Then these officers should still be in the church. The same writer likens the church or body of Christ with its many officers, unto a man's body with its various parts, and shows that ALL are necessary for the perfect working of the body, and "Whether one member suffer all members suffer with it, or one member be honoured all the members rejoice with it." and that no officer can say unto another, "We have no need of thee." (1 Cor. 12.) Those statements are so plain "that a wayfaring man thought a fool need not err therein."

Friends, lay aside all pre-conceived notions and fairly examine the ground you are standing upon. Be not in that go-easy class which says, "They're all trying to get to the same place," and then remain indifferent. "Strait is the gate and narrow is the way that leadeth unto life and few there be that find it." (Matt. 7:14.) "One Lord, one faith, one baptism." (Eph. 4:5.) "But though we or an angel from heaven preached any other gospel unto you, than that which we have preached unto you, let him be accursed." (Gal. 1:8.) There is but one way marked out for us, and "He that entereth not by the door into the sheepfold but climbeth up some other way, the same is a thief and a robber." (John 10:1.)

Apply the test to the "one way" as taught in this chart.

C. B. Petty

# RELIEF SOCIETY PAGE

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## Sister Elizabeth Reiser

### Theology

**Do you believe:** "We tend to become like those whom we admire?" If we try to be like characters whom we admire, then we will grow in faith and in love of righteousness as we study this year the noble characters of the Book of Mormon and their teachings. We shall meet the noble Mosiah and the dynamic inspirational Alma.

### Visiting Teacher Messages

Gems of truth and wisdom from the Book of Mormon will brighten the lives of Latter-day Saints whose Relief Society visiting teachers bring them the thought-stimulating quotations from this scripture, stressing the freedom of holding fast to the word of the Lord, and of applying the principles of the Gospel of repentance to the perfecting of our lives. In this way, we grow in spiritual beauty and nobility.

**The Work Meeting** ideas, if you use them, will make you richer because they will help you get more for your money and make you more efficient as a buyer. It has long been a recognised business principle that a competent buyer not only earns enough to pay his own salary and that of his staff, but by wise buying increases the profits of the business and thereby helps it to pay dividends. Buyers for the home can be as wise and productive. These Relief Society lessons show you how.

**The Literature Course** features the

life and writings of Charles Dickens, Alfred Lord Tennyson, Thomas B. Macaulay, Robert Browning and Charlotte Bronte, and this means excitement, fascination and inspiration born of beauty and truth created by the genius of these artists of England.

**The Social Science** lessons illuminate the pages of history with the struggles for liberty which are as old as the spirits of mankind. Freedom is everybody's business because it is for everyone and to be enjoyed it must be earned by eternal vigilance and right and decisive action. "Freedom is not free"; it must be earned.

Get the Relief Society magazine to enjoy the benefits of this liberal education, and share it with others.

### CHRISTMAS DECORATIONS

This is good for making decorations, corsages, etc., to sell at your bazaars, when you will need evergreens, holly and pine cones, one large can, the size you get with canned fruit, a tin of silver or aluminium paint or enamel. Paint is best.

Fill the can two-thirds full of cold water, pour on the top of the water some of the paint, dip in the leaves. As you draw them from the water they will be coated with the paint. Let them drain and dry on newspaper, and you can then use your own ideas on fixing them.

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### FORGIVENESS

It is a happy memory that remembers kindness and forgets offences. It is far more noble to conquer one's passion than to crush a foe; and sweeter than gratified revenge are his feelings, who, when his enemy hungers, feeds him: when he thirsts, gives him drink. In doing so, man exhibits somewhat of the nature and tastes something of the happiness of God.



# Stories of LATTER-DAY SAINT HYMNS

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SWEET IS THE WORK, MY GOD,  
MY KING

Edited by Sister Elaine Reiser

Hymn by Isaac Watts and Music by  
John J. McClellan.

Sweet is the work, my God, my King,  
To praise Thy name give thanks and  
sing,

To show Thy love by morning light,  
And talk of all Thy truths at night.

Sweet is the day of sacred rest,  
No mortal care shall seize my breast,  
O may my heart in tune be found,  
Like David's harp of solemn sound.

My heart shall triumph in my Lord,  
And bless His works, and bless His  
word;

Thy works of grace, how bright they  
shine,  
How deep Thy councils—how divine!

But oh! what triumph shall I raise  
To Thy dear name, through endless  
days,

When in the realms of joy I see  
Thy face in full felicity!

Sin, my worst enemy before,  
Shall vex my eyes and ears no more;  
My inward foes shall all be slain,  
Nor Satan break my peace again.

Then shall I see and hear and know  
All I desired and wished below;  
And every power find sweet employ  
In that eternal world of joy.

This beautiful hymn is beloved by every one who experiences happiness and joy in praising God and giving thanks to Him; who finds peace and rest in every hour; who triumphs in the work of the Lord and who believes that "then shall I see and hear and know all I desired and wished below; and every power find sweet employ, in that eternal world of joy."

The composer of the lovely music, Brother John J. McClellan, was well-known throughout the North American continent because of his ability to play the pipe organ. Brother McClellan was born in Payson, Utah, April 20, 1874. When he was only ten years of age he began his study of music and at the age of eleven became the organist of his ward. He spent many of his early years studying at various colleges throughout America and Europe. He participated in many public musical programmes, taught classes and founded a symphony orchestra.

Following his years of school and piano and organ study Brother McClellan returned to Salt Lake City and became Tabernacle organist and director of the Salt Lake Opera Company. He married Mary Douglass and they were the parents of five children. He passed away on August 2nd, 1925.

In an article written by George D. Pyper at the time of Brother McClellan's death, a tribute was made, part of which follows:

"Professor John J. McClellan was a child of art. The very lineaments of his face were classical and his performances truly indicated the refinement of his nature. He did more than any other man to make the people love the organ, and he knew well how to make it reach their hearts. Millions have heard him perform upon the great organ, and many of these who came here with hatred toward us have been uplifted and have gone away with their hearts softened and their impressions changed through his soulful playing."

He possessed the instinct to read the hearts of his audience and to tell what they wanted from his instrument. No matter whether that audience consisted of the cultured or the untutored, he could satisfy their desires. This was one of the secrets of his popularity.

Certainly there were few men who were more capable of composing a hymn so well loved and impressive as "Sweet is the Work, My God, My King," by John J. McClellan.

#### Isaac Watts—the Hymnist

Isaac Watts was born at Southampton on July 17th, 1674. He was the eldest child of eight in the Watts family. He had a mind for difficult religious reading and, it is said, wrote religious verse at the age of eight,

because it pleased his mother.

He worked hard as a young man but very early in life suffered a physical weakness from overwork and he never recovered from it. He worked with several pastors and in 1712 he resided with Sir Thomas Abney, of Abney Park, where he remained for the rest of his life. He died on November 25th, 1748, and was buried at Bunhill Fields. A memorial tablet in Westminster Abbey and a Memorial Hall at Southampton was erected in his honour.

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## IF YOU CAN'T GO ON A MISSION

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### By John Roderick

I long wanted to fulfil a mission, but I couldn't go because of physical handicaps—a severe speech loss and the use of one arm gone, from cerebral palsy. But this didn't stop me from fulfilling a mission at home. Yes, I filled a mission and gained a testimony by telling the story of the gospel to out-of-state students who came to Utah to study.

I entered college in 1948. This was my first time away from home. During my high school years I had been very active in seminary, so I at once registered at the L.D.S. Institute. Shortly thereafter I joined Lambda Delta Sigma, L.D.S. fraternity.

That first month I met a young man who had come from Minnesota. He was invited to the institute one Sunday and was so impressed by our people that he soon was converted and eventually was married in the house of the Lord.

The year I was a senior, I lived in a roominghouse with seven boys from Utah, Wyoming, Massachusetts, Idaho, California, and Turkestan. After a year of studying and praying faithfully, one of these young men was baptised into the Church.

The boy from California belonged to a community church in Berkeley. When he found out I was the national editor of the Lambda Delta Sigma paper, he asked about the Church. He later joined Lambda Delta Sigma, passing the pledging test with a ninety-eight percent mark. In order to do this, he had to know the Articles of Faith, the names of the Church leaders, and selected scriptures from our standard works. Soon after this I took him to my home in Idaho where my father is bishop. He was much impressed with the people in the Pleasant View Ward at Malad. Since I was working on my Master M Men award, I asked him to join with me, and he soon became very active in the M.L.A. work, taking part in the roadshows and activities at the institute. This boy would burn the light until dawn, sometimes, reading and studying the Book of Mormon that I gave him. The following year we went to Church together and studied together. Later he was baptised.

So if you can't go on a mission, you can still perform a mission for the Church

**Improvement Era**

# BRANCH TEACHING LESSON

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NOVEMBER, 1953

Article 8: “. . . We also believe the Book of Mormon to be the word of God.”

## THE BOOK OF MORMON

This precious book was translated “by the gift and power of God” from plates of gold which were delivered by the Angel Moroni to the Prophet Joseph Smith. Three men besides Joseph Smith saw that angel and the plates. Eight men besides these four saw and handled the plates. There is no other such book in existence. Think what that means. Here is a book read by one per cent. of the people and that one per cent. changed the map of the United States. “I told the brethren that the Book of Mormon was the most correct of any book on earth and the keystone of our religion, and a man would get nearer to God by abiding by its precepts than by any other book.” (Joseph Smith, November 28th, 1841, D.H.C. 4:461.)

All of the three witnesses were excommunicated from the Church. Three of the eight witnesses died out of the Church, yet not one of these eleven witnesses ever was known to have denied his testimony concerning the book.

On the summit of a hill in Western New York from which the gold plates were taken stands a beautiful monument, crowned with a figure in bronze of the Angel Moroni. Moroni is the first man to ever have a monument erected to his name for something he did after he had passed from mortality.

The book comprises fifteen separate parts, which with one exception are called books and are distinguished by the names of their principal authors. Of these first six books, namely, First and Second Nephi, Jacob, Enos, Jarom, and Omni are literal translations from the smaller plates of Nephi. From the book of Mosiah to Mormon chapter 7 inclusive is a translation of Mormon’s abridgement of the larger plates of Nephi. Between the books of Omni and Mosiah occur the Words of Mormon connecting the record of Nephi as engraved on the smaller plates with Mormon’s abridgement of the larger plates. From Mormon, chapter 8 to the end of the volume is the work of Moroni, who first proceeds to finish the record of his father and then adds an abridgement of a set of plates which contains the account of the Jaredites. This appears as the Book of Ether. Moroni added what is known as the Book of Moroni, containing accounts of



procedure in ordinations to the priesthood, baptism, administration of the sacrament and a record of certain ordinances, and writings of his father, Mormon. The Book of Mormon deals with a history of two nations which flourished in America, descendants of small colonies brought hither from the eastern continent by divine direction. These were the Jaredites and Nephites, and the third were the people of Mulek. Eleven years after Lehi's departure from Jerusalem, Mulek and his company came to America. The record of this people is very meager.

We submit the following prophecies referring to the coming forth of the Book of Mormon:

### **Book of Mormon:**

Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

And join them one to another into one stick; and they shall become one in thine hand.—Ezekiel 37:16-17.

And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.—Isaiah 29:4.

And the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve;

And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.—Pearl of Great Price, Moses 7:61-62.

Truth shall spring out of the earth; and righteousness shall look down from heaven.—Psalms 85:11.

The Book of Mormon is written in simple language and has been the companion and textbook of many of the best minds. It has been the means of bringing many more people into the Church than anything else that has ever been printed. Every page builds faith in God. The Book stands as a witness for Christ on the American Continent. It is the mission of the Book of Mormon to be a witness for Jesus Christ; for the truth of the gospel which is the power of God unto salvation. For that purpose it was written, preserved from destruction and is now come forth unto the children of men through the goodness and mercy and power of God.

## HOME STUDY COURSE

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with no spoken or written language, for the Lord has declared otherwise.

The first man placed upon this earth was an intelligent being, created in the image of God, possessed of wisdom and knowledge, with power to communicate his thoughts in a language, both oral and written, which was superior to anything to be found on the earth today. The first man was instructed by the best Teacher man ever had, for he was taught of God, and spoke the language of the Most High, in which angels conversed. This language he taught to his children. It is true that he was left to work out, through the use of his faculties, many of nature's great secrets; but the Lord did not leave him helpless, but instructed him, and he was inspired by the Spirit of the Lord.

We accept what the Lord has revealed to his servants, in preference to the theories of uninspired men, who in our great age of wonderful discovery are ever learning, but never coming to a knowledge of the truth that saves. They rely on their own judgment, and are oftentimes mistaken in their theories and led astray, being forced from time to time to modify, change, and even reverse their teachings, as new discoveries are made.

It was not until after man rebelled and rejected the word of God that he fell into mental degeneracy, and lost the power to converse in written language. Man was intelligent in the beginning, and understood many fundamental truths, but when he refused to receive divine guidance, the Spirit of the Lord withdrew, and then he was left alone and became a savage, for the light in him was turned to darkness. Tubal-Cain was an instructor of every artificer in brass and iron, long before the flood. Yet, as late as the middle of the nineteenth century, when Speke, Grant, Livingstone, and others, explored the wilds of Africa, they found the descendants of Cain living in savagery in the depths of the stone age. Columbus, in 1492, found the stone age

flourishing in all its glory here in America. Likewise our Utah pioneers, in 1847, discovered similar conditions among the natives in the valleys of these mountains.

Shall we argue from this that the poor, benighted savage of Africa, and the equally uncultured Indian of America were slower in their development than the people in Europe and Asia? If we do, our conclusion will be hastily and unwisely reached, without an investigation of all the facts to be considered. The stone age, the copper age, the age of iron, and the age of culture and refinement, run in parallel directions at one and the same time, but the age of knowledge and inspiration preceded all.

Nations have risen to great power and dominion, only to fall into decay and be superseded by other nations. So it has been from the beginning. Egypt, Assyria, Babylonia, Persia, Greece and Rome each had its day of greatness, culture and might, but its glory has departed forever. In some respects, also, much of the culture and knowledge of the arts and sciences perished with them, and cannot be duplicated in this great age of wonderful achievement.

Here in America, thousands of years ago, there flourished a civilisation equal, if not superior, to that which could be found in Egypt or Asia at that time. These ancient people developed the arts and were especially skilled in agriculture to a marked degree. We read of them, at one period in their history:

Nevertheless this people forsook the Lord. They turned from the covenants they had made with Him. Contentions arose, bloody conflicts followed, until they were entirely destroyed. There are in parts of the United States and in other places on this continent some mute evidences of their former glory.

Six hundred years before the birth of Christ another civilisation supplanted that previously mentioned which was destroyed about that time. This second civilisation flourished about one thousand years. The people

multiplied and spread over the face of the entire continent. They were highly cultured, and when they hearkened to the voice of their prophets and kept the commandments of the Lord, they prospered and, like the nation which preceded them, they became skilled in the weaving of all manner of fine linen and other cloth. They tilled the soil and delved into the earth, having also among them many curious workmen, who did work all kinds of ore, and did refine it; and thus they did become rich.

But like their predecessors, they forgot the Lord; His spirit was withdrawn, and the greater part of the people were destroyed. Their civilisation perished. Those who remained became ferocious and blood-thirsty. In their decadence they lost their knowledge of agriculture, and the working of the metals, and became more or less nomadic tribes. Their descendants, the American Indians, were wandering in all their wild savagery when the Pilgrim Fathers made permanent settlement in this land.

The ruins of great cities of a former civilisation have been uncovered such as in Yucatan and in Peru. These ancient builders were a megalithic race. Their great cities were built of stones, some of which weighed from five to fifteen tons or more. So closely and so skillfully have these stones in their houses and monuments been placed together than even now it is difficult to penetrate between the joints with a knife.

In spite of the wonderful engineering skill of these ancient inhabitants, their remarkable carvings in stone, building of cities, canals and roads, together with the fact that in agricultural knowledge they were in advance of the world, our modern scientists would have us believe that they "had no better tools than stone hammers and fibre ropes, and understood no more advanced mechanical principles than the level and the inclined plane." Such a though, of course, we are not forced to believe. The Peruvians of the days of the Spanish conquest, like the Mexicans of the same period, were but the

blighted remnant of the greater civilisation which flourished on this continent from 600 B.C. until 400 A.D. While the civilisations of these two countries, Mexico and Peru, were far in advance of anything else on the American continent at the time of the discovery, it was not the rising but the setting of the sun. The glory, power and dominion which had flourished, were departed. There was a time when those people hearkened to the Lord and worshipped our Saviour Jesus Christ, when they were led by inspiration and were filled with light. But when they transgressed against that light and sought the ways of darkness, all inspiration was withdrawn, just as it had been from other nations, which became corrupt and filled with all manner of abomination. Their day came to a close. When America was discovered, intellectual night prevailed through all the land. The people were wandering aimlessly, groping in the darkness of ignorance which they brought upon themselves because they had sinned most grievously against the truth of the everlasting gospel which, centuries before, had been declared to them. The Lord in His tender mercy has promised that the full radiance of the noon-day sun shall again shine upon these benighted peoples, when they have been sufficiently chastised and are ready to return unto him.

The fact that there has been a stone age, a copper age, or any other age or degree of development in the civilisation of the world, does not prove that there has been a constant and steady advancement in knowledge and skill from the beginning, whenever that may have been. The evidence in history is abundant to show sufficient proof that even where enlightenment has prevailed and men have refused to continue in the light, degenerating influences have set in, and the age of brass, copper, or stone, are just as likely to follow the age of progress and development as to precede it.

#### Questions:

1. What evidence is there that Adam and his people were highly civilised?



2. What results from sin and transgression?
3. Tell about the high civilisation in ancient America.
4. How did the Indian reach his present low state?
5. Show that degradation has come to different people in different ages.
6. Give your reasons for refusing to believe the so-called stone-age theory.
7. How can the world regain its lost glory and high culture and knowledge?
8. Why do we rely upon the gospel plan to bring that about?

### THERE ARE THOSE WHO ARE WAITING FOR US!

—continued from page 249

America"; that Dr. John A. Widtsoe, then head of the European Missions, was a former University president; and that British Mission President A. William Lund was a historian of repute. Thus I refuted their charges.

However, these people were more or less the exceptions to the rule, and often I had more pleasant experiences.

Open minded people like the Rev. Wallace H. Caudwell of Thorne invited me into his study and spent his time with me discussing various phases of Mormonism. I do not want to forget Mr. Arthur Axe of Doncaster, a local preacher of the Methodist Church, who confessed to me that he didn't believe everything his religion taught. Later he applied for baptism in our Church. And in my two years' mission I found England and Scotland full of Messrs. Caudwell and Axe.

Let me always remember, however, that for all my humble efforts in serving the Lord, I was rewarded by Him a million times over and in a million different ways. It was my lot, as it is with all Latter-day Saint missionaries and teachers of truth, to reap the greatest reward for my labours. As I look back through the vista of years on those experiences, I can see where I was inestimably helped in building a sound foundation for a good start in adult life.

When President Richard L. Evans of the First Council of Seventy, who was then Associate Editor of the "Millennial Star," outlined to us the best methods of distributing the Book of Mormon and

"selling" the people on Mormonism, I learned lessons in salesmanship, which have helped me in all of my subsequent endeavours of earning a livelihood. "Portray to the people the real beauties of the restored Gospel," he counselled.

To be able to stand and speak before the public is an asset that enables all men to forge ahead in this world. Most missionaries, like myself, were and are called without extensive prior experience in public address and return home well-schooled in the art of holding the interest of large congregations by their thought-provoking utterances.

Not only does time spent in the mission field develop and bring out the best that is in a young man, but the latent abilities and qualities of leadership lying dormant are cultivated, developed and brought to fruition. Only the experiences resulting from serving the Lord can do this. The Lord has promised us great joy and happiness if we are instrumental in bringing salvation to but one soul. A mission offers unlimited possibilities for realising an overflowing fullness of this promise.

If we want to be happy we must think of and serve others; if we want to be miserable we need think only of ourselves. Where in all the world is there a greater opportunity to serve and do for others?

Because a full-time missionary's life is entirely spent in serving God and his fellowmen, his joy is great and his countenance radiates happiness.

"Backward, turn backward,

Oh time, in thy flight—

Make me a missionary again

Just for tonight."

## FRIENDSHIP —continued from page 245

by word or look his real sympathy. I am equally balked by antagonism and by compliance. Let him not cease an instant to be himself. I hate when I looked for a manly furtherance or at least a manly resistance to find a mush of concession."

Oh, how I wish that he had felt that brotherhood of God which exists in the lives and in the hearts and in the spirit of the men of Israel today, who are magnifying their callings in the priesthood.

As President McKay, at the opening of this great conference, spoke of the home, I could not help feeling that the degree of brotherhood, that degree of friendship which you and I exhibit in our lives may well demonstrate the contacts, the experiences, the influences of the homes in which we are raised. I am sure that there is nothing that we can do, brethren who hold the priesthood, more important in our lives than to bring into our homes that greatest power of all, love. We should bestow love, affection, and devotion upon our wives and let that radiate from us into the lives of our children. May we all go from our homes and throughout our lives in our contacts with our fellow men radiating that love, that affection for mankind which will give to mankind a confidence, a respect, even an obedience to that which we profess.

I was impressed this morning when Elder Harold B. Lee was talking to the missionary meeting in the Assembly Hall as to the qualifications of missionaries. I tell you, brethren, there is no power on earth by which we can penetrate the souls of men, the equal of that radiation of love and affection which will naturally pass from us to those to whom we bring truth and light and knowledge and understanding.

We owe this sort of friendship in the family, this love and affection, for our own brothers and our own sisters in the home, that that might reflect itself in our lives, in our contacts with the world.

What we are will bear witness to our friends more eloquently than any words or any testimony that we can speak.

Elder Romney's testimony this afternoon would not have had the effect upon me that it had if I had not known that in his heart he has a love for his fellowmen, willing to devote himself, his life, all that he has and is, all that he ever hopes to be to bring to them the satisfaction that the testimony of his has brought to him.

I am grateful for the opportunity I have of associating with men who know what it is to belong to an association of true friends, bound together as we are by the bonds of the Holy Priesthood. I bear witness to you today that as we create these friendships and affections that we have for one another, we can continue them eternally through our obedience to the principles of truth and right. When you brethren come up to me and shake my hand as your brother and pay respect to the office to which I have been called, there comes into my being a consciousness that that friendship is of no limited duration, but it is just as eternal in its nature as the priesthood which we possess and which causes us to assure one another by that handshake that we truly love one another as sons of our Heavenly Father.

I pray that we may go away from this meeting, from this great conference, with our testimonies renewed, and with our desires to serve the Lord and keep His commandments increased. Maybe, after all, there are only two great commandments. We have spoken a great deal about them both. I love the Lord with all my heart, and with all my soul, and I have no other desire in life than to serve Him. I hope that I may go on in life to the end of my journey, retaining that love which I have in my heart for him. I have no greater desire than to have that same love for all my fellowmen. I hope I may be bound closely to my brothers and my sisters in the kingdom of God, and that that relationship may be eternal and be righteous, I pray, humbly, in the name of the Lord Jesus Christ. Amen.

# BRITISH MISSION STATISTICS

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## ARRIVALS

Name	From	Assigned to
Elder Stephen R. Covey	Salt Lake City, Utah	Nottingham
Elder James Reid	Farmington, Utah	Newcastle
Elder L. James Ottesen	Springville, Utah	London
Elder Sharon Bingham	Smithfield, Utah	Leeds

## TRANSFERS

Name	From	To	Date
Sister Ivy Mence	Manchester	London	September 19, 1953

## BAPTISMS

### BIRMINGHAM DISTRICT

August 29th

Gladys M. Jones of Kidderminster

Ronald G. Jones of Wolverhampton

Pamela Burgwin of Wolverhampton

Joyce B. Jones of Wolverhampton

Patricia J. Jones of Wolverhampton

September 19th

Marjorie E. Wotley of Birmingham

Patricia A. Chapman of Birmingham

Peter M. B. Chapman of Birmingham

### BRISTOL DISTRICT

September 20th

Jacqueline C. Storey of Bristol

Allen V. Munn of Bristol

John R. G. Hall of Bristol

Olive E. Hall of Bristol

### HULL DISTRICT

September 13th

Josephine M. Gill of Hull

Leslie R. Gill of Hull

Dorothy M. Clarkson of Hull

### LIVERPOOL DISTRICT

September 13th

Melvin J. Slater of Nelson

### LONDON DISTRICT

September 26th

Jeanette Osborn of St. Albans

### MANCHESTER DISTRICT

September 15th

Hilda E. Graham of Wythenshawe

Cecille Longden of Wythenshawe

George W. Longden of Wythenshawe

Michael W. Page of Hyde

### NEWCASTLE DISTRICT

October 1st

William G. Keable of Middlesborough

Doreen Keable of Middlesborough

Josephine Brumler of Middlesborough

### NORWICH DISTRICT

September 27th

Margaret W. Jolly of Ipswich

Priscilla J. Jacobs of Ipswich

October 4th

Peter G. Watling of Norwich

Edward M. Springall of Norwich

Robert C. Flegg of Norwich

Raymond L. Wood of Norwich

Lilian F. Daniels of Lowestoft

### NOTTINGHAM DISTRICT

August 23rd

Alan Newbury of Nottingham

### SCOTTISH DISTRICT

July 1st

Christina S. Smith of Edinburgh

Margaret R. Smith of Edinburgh

August 21st

Jeanie F. Walker of Glasgow

August 23rd

Albert Forrest of Aberdeen

### SHEFFIELD DISTRICT

August 19th

Hilda Hinchcliffe of Barnsley

September 3rd

Arthur M. Gill of Barnsley

Kathleen K. Gill of Barnsley

Helen B. Gill of Barnsley



# Home Sunday School Lessons

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DECEMBER, 1953

## Adults

DISTINGUISHING BELIEFS AND PRACTICES OF THE L.D.S. CHURCH

### Lesson XIX—The True Church Remains only in Name

From this lesson we are shown the need to be faithful—the need to support our leaders—to seek their counsel and accept it—then we shall prosper. We learn how the early Christian Church drifted away because they tried to make God's plan accord with their reason. Is there any necessity for being persecuted? Has persecution done us good?

### Lesson XX—Sin Brings Ignorance into the World

We are urged to keep all the Commandments and to be true to every covenant and obligation we have entered into and taken upon ourselves. How or why did Rome fall? Reflect on the similarity of conditions and practices then and now—not infrequently history repeats itself.

### Lesson XXI—The Day of Enlightenment Dawns

Discuss "The period of retrogression is known in history as "THE DARK AGES." Then came the revival of learning—preparation for the restoration of the Gospel of Jesus Christ. Teachers: It would be well to get added information on this lesson from a library.

### Lesson XXII—Review

It will be good to review the past lessons and bring out their highlights. In what way does living the Gospel promote peace and prosperity? Are you reading more of the Bible and Book of Mormon now? Have you been spiritually uplifted in these studies?

## Juniors

LEADERS OF THE SCRIPTURES

### Lesson 19—Lehi and his People

Read 1 Nephi 1-5. Note opening words wherein Nephi pays special tribute to his parents—gratitude for their teachings—through them he was led to find God, while yet a boy (refer to Joseph Smith's age too). Nephi's attributes—faith, diligence and lowliness of heart. Explain why it is important to people that they have a good record of what has gone on in the past (chapters 4 and 5).

### Lesson 20—Guided by the Lord

Read 1 Nephi 5-18. Note Nephi's words in chapter 7:10-12. It tells us to meditate occasionally on the great things which God has done for us. Nephi never lost his trust in God. What could not God show to us if we, as members of the Church, had the same faith as Nephi? There is nothing that God would not withhold from us. This is one of the great lessons of this chapter.

### Lesson 21—The Good Leave the Evil

Continue story from 2 Nephi, chapter 5. This is an important chapter in the small plates because we find in it the account of the separation of Nephi and his people from Laman and Lemuel. We see the need for harmony and unity to achieve a great spiritual civilisation. Nephi's people happy—taught to be industrious.

### Lesson 22—Review

As we now end the year 1953, let us have a general review of the lessons. This can be in the form of a quiz or retold episodes—to see how well we remember.

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## **The Restoration**

Luther, Wesley, Wycliffe, Roger Williams, and other reformers helped the Lord to prepare the way for the restoration of His Church. The Church of England has played a mighty role in preparing for the restoration of the true Church of Christ. The English people have, throughout the centuries, displayed an indomitable spirit of freedom. It is they who have broken free of the yoke of the Church of Rome and its papal authority. Without the freedom thus granted, the restoration would have fallen on infertile soil, it would have withered and died.

When the restoration did come in the early part of the nineteenth century, men were at the peak of their freedom, and they were eager to receive the restoration of the Church of Jesus Christ.

Notwithstanding the important role that these early reformers and the Church of England played, and in all due respect to those churches for the good they have done, they are not the restoration of the fullness of the Church of Jesus Christ. They have played the important part assigned to them in assisting the restoration to come, and they are now under obligation to recognise that the Church of Jesus Christ of Latter-day Saints is the fullness of the restoration.

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